

Sunday-School Lesson for May 6.

Jesus Warning and Inviting.

MATT. XI: 20-30.

BY REV. J. E. GILBERT, D. D. LL. D., Secretary of American Society of Religious Education.

CONTEXT.—We are unable to trace the connection between our last lesson and this. The scholars who have attempted to harmonize the four gospels do not agree in their interpretation of the narrative. For the present purpose it may not be necessary to do an elaborate chronological study...

mind, Jesus proclaimed the fate of the city of Capernaum. (Verse 23.) For a moment He recalled the opportunity of Capernaum as "exalted above heaven" in the words of the prophet Isaiah...

these people, and all people, need. INVITED.—There is something exceedingly beautiful in the thought of the invitation of Jesus for men. The cities had not accepted Him, the masses pushed on in their disregard of Him, and His own office, to offer Himself to the few, those who were weary with sin, who vainly sought relief by ceremonial observances...

IMPENITENT.—Capernaum, Bethsaida and Chorazin, three cities lying on the northwest coast of the sea of Galilee, were highly favored during the ministry of Jesus. In the first He made His home (Matthew, ix, 15) after His rejection at Nazareth. There He wrought many miracles (Matthew, ix, 21) and delivered many sermons (Matthew, i, 21). There He suffered the glory of His character to shine forth, and gained fame, which rendered His work in His career (John, vi, 24). Thence He went forth on missionary tours in various parts of Galilee...

COMMUNED.—The sad spectacle of a city hastening to ruin is enough to make the heart sick. No one can meditate long upon such a disaster. Instinctively the mind turns away for comfort. Jesus, with His prophetic eye, saw the city's fate. He passed to nobler contemplation. On other occasions, after much labor and many conflicts, He sought communion with heaven. He sought the Father, and He broke forth in thanksgiving (verse 25) as He remembers the divine plan of dealing with men. If the great world were as blind as the world of men, it would not appear (1 Corinthians, i, 18) it is nevertheless true that the work and simple, the very heart of the matter, is the love of God (Psalm, vii, 2). Reflecting on this fact, Jesus passed judgment upon its wisdom in a brief soliloquy (Verse 26). He approved what had been done, and he thought that others would think that others would accept.

ENCOURAGED.—Why should men come to Jesus? How may they be persuaded to accept His invitation? He assigns two reasons or motives. Verse 28. "Forasmuch as the Father loveth the Son, and hath given all things into His hand, He that cometh to the Son, and believeth in Him, shall not come into judgment, but shall have eternal life." Verse 29. "For the Father judgeth all men, and will give unto every man according to his works." Verse 30. "Who cometh to the Son, and believeth in Him, shall have eternal life, and shall not come into judgment." Verse 31. "For the Father loveth the Son, and hath given all things into His hand, and whosoever cometh to the Son, and believeth in Him, shall have eternal life, and shall not come into judgment."

REPROACHED.—Jesus did not always bear a benignant look. He did not always speak in gentle tones. There were times, not many, to be sure, when He grew stern and when His words were severe (Matthew, 23). He rebuked the Pharisees and scribes. There is no indignation like that of the righteous (Revelations, vi, 16). After many months had been spent in the land of Galilee, and the people had turned to the people with upbraiding for their hardness of heart. He declared that they were more obdurate than were the heathen of Tyre and Sidon, and the commercial cities on the Mediterranean, whose people, under the ministry of Ezekiel (Ezekiel, xvi, 26), six centuries before, would have repented in sack cloth and ashes had the old prophet performed miracles as Christ had done. (Verses 21 and 22). He also declared that in the day of retribution these impudent Jews will receive a greater condemnation than the Scribes and Pharisees (Verse 23).

PUBLISHED.—Had our Lord's words ended with the words, "I have not sent you, but I have sent you," it would be a mere prophetic utterance, like those who had gone before. But the twenty-seventh verse prevents any such conclusion. It is the plan of the evangelist to show the nature and office. He publishes to His fellow-townsmen—indeed to all the world—that He is the head and source, the administrator of the new covenant. It goes on to say that He has sent to Him (John, iii, 35). He is of such transcendent glory that no one knows Him except the Father—men will perpetually believe Him. He is so wonderful that men may search forever and never know God until Jesus reveals Him. What a timely publication was that! Just at the time when men failed to appreciate Him, when in their impatience they were hastening on in the path to destruction, when He appears to be alone and unhelped, and when the church is in a state of confusion, His consciousness that He was the very one whom...

SUMMARY.—The divine message to man always has these two elements—warning against impending danger and invitation to possible safety. The warning of Christ's times, when the element seems to be obscured because of emphasis laid on the other, but both are always really present. Each implies the other. So the invitation to Christ is not a mere invitation of Christ; He understands Him who suppose Him to be wholly a being of love, and that He never administers justice. (Matthew, xvi, 27) "For the Son of man shall come in the clouds of heaven with power and great glory; and he shall send the angels, and shall gather together his elect from the four winds, and shall set them on their feet." Verse 30. "Who cometh to the Son, and believeth in Him, shall have eternal life, and shall not come into judgment." Verse 31. "For the Father loveth the Son, and hath given all things into His hand, and whosoever cometh to the Son, and believeth in Him, shall have eternal life, and shall not come into judgment."

Religious News Notes.

By request the Easter music of the Second Presbyterian church will be repeated at the evening service tomorrow. Following is the programme: Prelude, Andante.Bartlett Organ and Orchestra. Anthem, "O Death Where is Thy Sting?" Spinnery Choral Society and Orchestra. Solo, "O Light That Breaks from Yonder Tomb."Dressler Miss Black Church. Selection, "The Resurrection."Horn quartet Messrs. Miles, Stanton, Turn and Moore. Solo, "He Countered Ye That Mourning." Fisher Miss Gargan. Anthem, "Once the Lord in glory lay." Bartlett Miss Black and Choral Society. Offertory—Organ Solo, "March Religieuse." Gullmant Miss Mabel Remmie. Holden Miss Spencer. Chorus, "List the Cherubic Host." (From the Oratorio of the Holy City) Gaud Misses Black and Gargan, Messlans Brewster and Holcomb, Miss Spencer and Mr. Williams. Solo, "The Resurrection." Shelley Mr. Gippel, Violin Obligato, Mr. Wabler. Trombone Solo, "Holy City and Home." Adams Mr. Turn and Orchestra. Anthem, "Unfold Ye Portals." (From the Oratorio "Redemption") Gaud Misses Black and Gargan, Messlans Brewster and Holcomb, Miss Spencer and Mr. Williams. Organ Postlude. Gullmant Mr. Charles H. Doersam. Mr. J. M. Chance director; Mr. Charles H. Doersam and Miss Mabel Remmie, organists.

St. Luke's Parish—Rev. Rogers Israel, rector; Rev. F. J. Haughton, senior curate; Rev. M. B. Nash, junior curate. Services, 10:30 a. m., Holy Communion, 9:45 a. m., morning prayer, 10:30 a. m., sermon and Holy Communion, 7:30 p. m., evening prayer and sermon, 8:15 a. m., Sunday school and Bible classes. St. Mark's, Dunmore—S. A. M., Holy Communion, 10:30 a. m., morning prayer, 7:30 p. m., evening prayer, 8:15 a. m., Sunday school and Bible classes. East End Mission, Prescott avenue—3 p. m., Sunday school and Bible classes, 7:30 p. m., evening prayer and sermon. South Side Mission, Fig street—2:30 p. m., Sunday school and Bible classes. St. George's, Myrtle street—3 p. m., Sunday school and Bible classes, 3:30 p. m., evening prayer and sermon. Christ's Church, corner Washington avenue and Park street. Evening church, 7:30 p. m., Services, 10:30 a. m., 2:30 p. m., and 7:30 p. m., Holy Communion will be celebrated during the morning service. In the evening there will be an anniversary service. All seats free. All welcome. Church of the Good Good Shepherd, corner of Green Ridge street and Munsey avenue—Rev. Thomas R. Haleman, rector. Third Sunday after Easter. Holy Communion, 10:30 a. m., 2:30 p. m., and 7:30 p. m., and 7:30 p. m., evening prayer and sermon at 7:30 p. m. All welcome. Grace Reformed Church, Wyoming avenue, below Mulberry street—Rev. G. A. Ulrich, pastor. Prayer and praise service, 9:30 a. m.; divine worship, 10:30 a. m., and 7:30 p. m. Communion at all services; 3 p. m., "In Remembrance of Me," Luke 22, 19; p. m., "Studies in Zechariah's Salvation," Zach 9:1-17. Sabbath school at 12 o'clock. P. S. K., 6:30 p. m. Seats all free. Strangers welcome. The Union Bible class for the study of the lesson Thursday evening at 8:45 o'clock. Bring your Bible.

St. Paul's, Short avenue—Rev. W. C. Lauer, pastor. Services, 10:30 a. m., and 7:30 p. m.; Sunday school, 2:30 p. m.; Zion's, Millin avenue—Rev. P. F. Ziehlman, pastor. Services, 10:30 a. m.; Sunday school, 2 p. m. Christ Church, Cedar avenue and Birch street—Rev. James Wille, pastor. Services, 10:30 a. m., and 7:30 p. m., Sunday school, 2 p. m. St. Peter's, Prescott avenue, corner Mulberry street—Rev. Luther Hess Waring, pastor. Sunday school, 10:30 a. m., 2:30 p. m., and 7:30 p. m.; Holy Communion, 9:45 a. m., 10:30 a. m., and 7:30 p. m.; evening prayer, 8:15 a. m.; Bible study, Wednesday, 7:45 p. m. St. Paul's, Short avenue—Rev. W. C. Lauer, pastor. Services, 10:30 a. m., and 7:30 p. m.; Zion's, Millin avenue—Rev. P. F. Ziehlman, pastor. Services, 10:30 a. m.; Sunday school, 2 p. m. Christ Church, Cedar avenue and Birch street—Rev. James Wille, pastor. Services, 10:30 a. m., and 7:30 p. m., Sunday school, 2 p. m. St. Peter's, Prescott avenue, corner Mulberry street—Rev. 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